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'Umar bin Al-Khattab The Second Caliph of Islam

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allâh,
the Most Gracious, the Most Merciful

“Among the believers are men who have been true to their covenant with Allâh [i.e., they have gone out for *Jihâd* (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e., have been martyred); and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their covenant which they concluded with Allâh) in the least.” (33:23)

Publishers Note

All praises are due to Allâh, the Lord of all that exists. May Allâh's peace and blessings be upon His final Prophet and Messenger, Muhammad, his family and his Companions.

Darussalam is pleased to present this valuable series, '*The Golden Series of the Prophet's Companions*', to the Muslim youth. The purpose of these books is to enlighten our youth about the lives of the greatest heroes of Islam, the Prophet's Companions. Also, we wish to increase the enthusiasm of the Muslim youth for following and adhering to their religion. In this way, these books achieve two very important tasks: educating our youth and encouraging them to be good Muslims.

This book titled, '*Umar bin Al-Khattab ؓ – The Second Caliph of Islam*' is the life story of one of the closest Companions of the Prophet ﷺ. 'Umar ؓ was a bitter enemy of Islam but when he converted to Islam, Muslims felt strength enough to stand in any oppression. His life was a true dedication to the support of Islam and the Prophet ﷺ. When he emigrated to Al-Madinah in

daylight. He challenged the chiefs of the Quraish to stop him but no one of them dared stand in his way. Although he was a senior Companion of the Prophet ﷺ but he convinced the *Ansâr* that Abu Bakr ؓ should be the first Caliph.

We hope that these books are beneficial to our Muslim youth, as they are the future of Islam. We, at Darussalam realize the importance of good Islamic literature for Muslim youth, especially in the West where non-Islamic influences are so strong. For this reason, we feel that the availability of this series will be a valuable aid in instilling a genuine love for Islam in our youth. We would like to thank the author, Mr. Abdul Basit Ahmad, the editors, Mr. Aqeel Walker and Mr. Muhammad Ayub Sapra for their diligent work in preparing this series. As Allâh says:

“Is there any reward for good other than good?”
(55:60)

And our final invocation is that all praises are due to Allâh, the Lord of all that exists.

Abdul Malik Mujahid
General Manager



Foreword

Human beings tend to be unjust in their dealings with each other, especially when there is no divine guidance that directs them to be just to each other. To act justly with others under all conditions, one must be endowed with the great blessings of self-denial and humility. Injustice becomes quite clear when it comes from a ruler, because abuse of power usually prevails in his dealings with his subjects unless he is guided by divine teachings.

Over history, few rulers have been rightfully called just. The most distinguished among those rulers is our hero, ‘Umar bin Al-Khattab ؓ, the second Caliph of Islam.

‘Umar ؓ excelled all examples of justice known before and after him except for the Prophet ﷺ, for he was the one who taught him how to be just toward others. He acted justly with all his subjects whether they were Muslims or non-Muslims. Not only this, but he also kept close control of the rulers whom he appointed in various parts of the Islamic State to ensure that they treated



Introduction to Islam

Intentions to kill the Prophet ﷺ

‘Umar knew how steadfast the Muslims were to their faith. He used all means to make them go back to the worship of idols, but his efforts were all in vain. Therefore, he decided to kill the Prophet ﷺ himself in order to put an end to the message of Islam.

In a moment of rage, ‘Umar took his sword and headed to the place where the Prophet ﷺ was teaching his followers the principles of Islam. On the way there, he met one of his tribesmen named Na‘eem bin ‘Abdullah, who had already accepted Islam but kept it secret. Na‘eem saw the signs of anger on ‘Umar’s face. He asked him where he was going. ‘Umar angrily replied that he was going to kill Muhammad because he abused the idols of the Arabs. Na‘eem wanted ‘Umar to change his direction. Therefore, he told him that it was better for him to settle his case with his sister and her husband before killing Muhammad ﷺ.

‘Umar was astonished to learn that his

sister, Fatimah, and her husband, Sa‘eed, had accepted Islam. He changed his way and hurried to his sister’s house. Upon arriving there, he stood at the door listening. To his surprise, he heard his sister, her husband and a third person reading the Qur’ân. He knocked at the door and waited for someone to open it. His sister immediately hid the papers they were reading and asked Khabbâb bin Al-Aratt ﷺ, the teacher, to hide. She opened the door and came face to face with ‘Umar. He immediately asked her what they were reading. She denied reading anything. He slapped her on the face. Her nose began bleeding. Her husband tried to interfere but ‘Umar pushed him back harshly. Fatimah decided that it was better to tell him the truth. She strongly said that she and her husband had accepted Islam and that they would not change their faith even if he killed them.

Signs of the Change

‘Umar looked at his sister’s face with her bleeding nose. His anger vanished and he felt sorry for what he had done. He calmly asked her to show him what they were reading. She gave him the papers and ‘Umar began reading the Verses of the Qur’ân:

‘Umar’s Emigration to Al-Madinah

Oppression and Tyranny

The Muslims received all types of persecution at the hands of the chiefs of the Quraish. Many of them migrated to Abyssinia to escape the torture that the Quraish inflicted on them. ‘Umar and his fellow Muslims were striving to keep steadfast to their faith. Weak people and slaves who believed in the message of Islam were not able to withstand the oppression of the Quraish.

Attempts to Seek Protection

The Prophet felt that there was no way out of such oppression but to emigrate to another land. He began calling tribes outside of Makkah to accept Islam and provide protection to him and his Companions. However, the chiefs of the Quraish were following his steps and defaming him before the visitors of Makkah.

The Prophet decided to visit Tâ’if, a city near Makkah, to seek protection, but the chiefs of the Thaqeef tribe treated him very badly and rejected his call.

A group of people from a city called Yathrib (later known as Al-Madinah) visited Makkah. The Prophet called them to accept Islam and

provide protection for the Muslims. The group of people accepted the call and promised to come the next year with their chiefs to make an agreement with the Prophet.

Islam spread quickly in Al-Madinah. Seventy men and a few women visited Makkah that year to hold a pledge of loyalty with the Prophet. They promised to provide all means possible to protect the Prophet and his followers in their city. It should be noted that emigration was an act ordained by Allâh through the Prophet and not only an act to have protection against persecution and oppression of the Quraish.

‘Umar emigrates to Al-Madinah

‘Umar and twenty people of his clan emigrated to Al-Madinah in daylight. He challenged the chiefs of the Quraish to stop him but no one of them dared stand in his way.

Upon arriving in Al-Madinah, ‘Umar settled at a place called Quba’ near Al-Madinah. He and his fellow Muslims received a warm welcome in Al-Madinah. The Prophet and his close Companion Abu Bakr followed them after a short time. The first thing the Prophet did after settling in Al-Madinah was strengthening the ties of Islamic brotherhood between the emigrants (from

place called Badr near Al-Madinah. 'Umar ؓ prepared himself for the first battle against those who treated the Muslims with cruelty. He decided to show them that although the Muslims were weak, they could defeat the idolaters with the support of Allâh and strong Faith.

The battle started fiercely. 'Umar's main concern was to protect his Faith. During the battle, he came face to face with his uncle. He did not hesitate to kill his uncle because the latter came with the intention to destroy Islam. Although the number of the Muslim army was small compared to the number of their enemy, they defeated them. Seventy of the pagans were killed in the battle and the Muslims took another seventy soldiers as prisoners of war.

Revelation Supports 'Umar's Point of View

Upon returning to Al-Madinah, the Prophet ﷺ discussed with his Companions the issue of the prisoners of war. Abu Bakr ؓ convinced the Prophet ﷺ that it would be better to take ransom money from them while 'Umar ؓ insisted on killing them because they were the aggressors. However, the Prophet ﷺ took the side of Abu Bakr ؓ. A while later, revelation came down supporting 'Umar's point of view that the prisoners of war should have been killed

so that they could not fight against the Muslims again.

Other Challenges Against Islam

'Umar ؓ continued his struggle for the sake of Islam. He did not miss any chance that would add to the strength of the newborn state of Islam. In the battle of Uhud, he and the other Muslims fought a hard battle. Although the Muslims lost the battle, 'Umar ؓ and his fellow Muslims kept steadfast to their faith. Two years later, the pagans gathered a huge army and wanted to destroy the Islamic State. However, 'Umar ؓ and the other Muslims dug a trench around Al-Madinah that stopped the pagans and prevented them from entering the city. After a siege for one month, the pagans withdrew in humiliation back to Makkah.

The Treaty

One year later, the Prophet ﷺ and his Companions wanted to visit Makkah to perform 'Umrah. Although the Muslims wanted their journey to be peaceful, the pagans prevented them from entering Makkah. At a place called Al-Hudaibiyah, the Prophet ﷺ and his Companions negotiated with the Makkans to reach a peace agreement. The pagans insisted on putting a condition in the agreement stating that

craftsmen to help them continue their businesses. Every poor member of the nation was receiving a welfare stipend including newborns.

Honorable Treatment of Conquered People

Palestine was mainly inhabited by Christians. When the Muslims conquered it, the inhabitants of *Al-Quds* (Jerusalem) agreed to surrender the city peacefully to the Muslim army. They knew that ‘Umar ؓ was a just ruler. Therefore, they wanted him to sign the agreement himself. ‘Umar ؓ left Al-Madinah and visited *Al-Quds* to make the agreement. It was reported that he was not accompanied by any guards except his servant. He concluded an agreement with the inhabitants of the city, which guaranteed them all their financial and religious rights. As a result, most of the city inhabitants accepted Islam.



Conquests under ‘Umar’s Rule

Conquests in Iraq and Iran

During Abu Bakr’s rule, the Muslim armies spread east and north for the propagation of Islam. Before conquering the Persians and the Romans, Abu Bakr ؓ died and left the trust to ‘Umar ؓ. ‘Umar ؓ continued the efforts started by Abu Bakr ؓ to conquer the two major nations of the time.

‘Umar ؓ selected Sa’d bin Abi Waqqâs ؓ to conquer Persia. An army of thirty thousand soldiers was gathered to fulfil the mission. Before leaving Al-Madinah, ‘Umar ؓ advised Sa’d ؓ saying:

“Sa’d, I order you to fight the Persians. Listen to me and hold fast to my words. You are going to face a very hard obstacle that you cannot overcome unless you observe truth and goodness. You should know that every battle should be prepared for by having good equipment. Let your equipment be patience. Do not be deceived by saying to yourself ‘I am the Prophet’s uncle’ for there is no

‘Ubaidah bin Al-Jarrah ؓ. Abu ‘Ubaidah ؓ kept the news secret until the Romans were finally defeated. He met Khalid ؓ and informed him of the news. Khalid ؓ willingly handed over the command to Abu ‘Umbaidah ؓ and continued as an ordinary soldier under Abu ‘Ubaidah’s command. Abu ‘Ubaidah ؓ continued his march. He conquered Damascus and its surrounding areas. The Roman Emperor left his place of rule in Hims and paid Syria an eternal farewell. Following this great victory, Abu ‘Ubaidah ؓ led his army to *Al-Quds* (Jerusalem). The chiefs of the city surrendered the city peacefully. They asked the leader to make an agreement which, upon their request, was to be signed by ‘Umar ؓ himself.

Conquest of Egypt

‘Umar ؓ continued his efforts of spreading the light of Islam. He prepared an army under the leadership of ‘Amr bin Al-‘Aas ؓ to conquer Egypt. Within a short period of time, ‘Amr ؓ defeated the Romans and saved the Egyptians from their injustices. He built a strong Muslim state in Egypt under the guidance of ‘Umar bin Al-Khattab ؓ.

Virtues of ‘Umar bin Al-Khattab

Humility

‘Umar ؓ was known as a very humble man. He used to help the orphans and widows to manage their lives. Once he was walking with his servant through the streets of Al-Madinah during the night. He heard some children crying. He found that a poor woman was trying to calm down her hungry children by putting an empty pot on the fire to show them that she was making them some food. ‘Umar ؓ went back to the warehouse and took some flour and meat, carried them on his back and returned to the woman. He began cooking for the children and giving them food. He left them very happy. It was reported that he also visited an old woman every night to care for her and satisfy her needs.

Justice

A Jew complained against ‘Umar to the judge, ‘Ali bin Abi Talib ؓ. ‘Ali ؓ summoned ‘Umar ؓ and the Jew before him to settle the case. ‘Umar ؓ was very happy that ‘Ali ؓ made him stand beside